

**VARIOUS NOTES
ON THE SOUL IN
RELATION TO
SPACE BETWEEN
AND THE
PURIFICATION
CHAIN**

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Definition of the soul in relation to Space Between

Space Between is being “incised” with the presupposition that not every human being has a soul.

Space Between finds the human soul, or “a” human soul, to be definable “past” empiricism, into the possibilities of the meta-rational.

A “soul,” in relation to human society/existence, is a nuanced, well-rounded response (the soul becomes a soul by being responsive, representing responsiveness) to presence, metaphysics, Dasein, difference, and/or the principle of sufficient reason— the principle of individuation within the constraints of space and time, within (Being-In) a perpetual acknowledgment of the Other and the thing-in-itself.

As to what constitutes “nuance” and the “well-rounded” in this context— Space Between requires adequate objectivity, granted by the subject, to emotion, cognition, the principle of subject/object (alterity), and the long-term processes which inhere in these— and, if deep imperfection is also presupposed, Space Between requires an acknowledgment of imperfection within presence, metaphysics, Dasein, difference, the principle of sufficient reason, etc (enabling the reinforcement of the meta-rational, “balance” and “linkage,” between souls).

To distinguish between “soul,” as constituted by Space Between here, and Nietzsche’s “uber-mensch”— a soul, in its own sense of being completed-in-being, does not need to “soar over”— once the spokes of the soul-wheel have been forged, they can become operative on any level necessity forces them to roll on, or over— Space Between, if forced to subsist in an atmosphere or context of the subaltern, retains its “gestalt” level of wholeness or roundness, as representation of (among other things) Space Between and Dasein (Being-In) in symbiotic relation.

All the primary modes of soul and “soulfulness” (Dasein, difference, metaphysics, Space Between, etc) have the potentiality to be purified by secondary modes— any nuanced manifestation of “sensitivity,” being-in acknowledgement and response to the Other, or Others, or Otherness in general— and the soul, as constituted by Space Between, must perpetually invent itself in its own pure and/or empirical intuitive awareness and awarenesses, against and with difference, the principle of sufficient reason, etc.

Adam Fieled, 2013

Aesthetics and the soul in relation to Space Between

As I have defined “soul”— a well-rounded, nuanced response to individuation (and the philosophical forms which represent it as a mode of consciousness, positively or negatively— Dasein, Space Between, difference, the principle of sufficient reason, metaphysics, presence)— a correlation subsists between “soul” and, in aesthetics and aesthetic thought, “major high art consonance”— major high art consonance also subsisting, in works of art, as representation of well-rounded, nuanced responses to principles of division and individuation, will and world against earth and idea.

The Purification Chain, once pushed “into” ontology, enacts the meta-rationality which subsists “before” empiricism, between the soul and major high art consonance— the soul, in its potential gestalt purity, as primary mode, purified by the secondary mode of major high art consonance— Space Between enabling a process of precise, well-rounded, nuanced mirroring so as to demonstrate, enact, and represent the soul, in such gestalt form that a significant number of souls might be emotionally and cognitively moved, and simultaneously— the meta-rational as agent of Space Between, affirmation and consolidating co-agent of Dasein.

The soul cognates, and is cognition; the work of major high art consonance subsists within itself, once it is complete and being-in-the-world; the one Becomes and is Becoming, the other is and remains over long periods of time to facilitate the process, purifying Ideas and the Ideal in consciousness by representing why and how the will might be bound by its relationship with world and the vagaries of the developed and developing idea(s) configured, in aesthetic form, by Space Between.

What the work of major high art consonance imposes— not just the capacity, in the Aristotelian sense, to affect a catharsis— but to presuppose Space Between in its audience, and thus impose a standard of cognitive and affective competence— or fluency— a “whole” or wholeness meant to locate the interstices of Space Between and Dasein in a presupposed Ideal or “whole” audience, and enhance an already fluent cognitive/affective competence— up to and including menacing/macabre representations of the sublime or overwhelming, representations of death, death-processes, world and will strung tight in compressed matrix form against earth and idea.

The soul, to be purified by the work of major high art consonance, must take the ideal female form of Space Between to receive the Dasein of the performance— the work of major high art consonance allows the soul, smoothed over in its spatial-temporal Being (Being-In) into Space Between, to reproduce itself in purified form, and to sustain itself in ideal purity for a certain indeterminate length of time once the performance is finished, “felt” and cognated.

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The Kantian compressed categorical matrix in relation to Space Between and the Purification Chain

Primary mode	(Space Between)	Secondary Mode
“objects-in-time”		“numbers-in-space”
Objects-in-time can evince the well-rounded intelligence and responsiveness, on cognitive and affective levels, of Being-In “soulfulness,” Space Between engendering a “soul”; soul-potentiality subsists in objects-in-time.	Space Between, that numbers-in-space and objects-in-time purify each other when endowed with “soul,” so that cognitive faculties of “objects” (assuming the subsistence of a soul-in-itself) may respond and express their “spatial relations” expressive- and cognitive-affective ramifications of such.	Numbers-in-space create spatial relations and abilities to manipulate objects; but numbers, in and of themselves, are not capable of Being-In “soulfulness,” are not a unity, and are only responsive in their relations, rather than within themselves.

**The soul in relation to all other constituent components of the thing-in-itself in
human consciousness, on the Purification Chain**

Primary Mode	(Space Between)	Secondary Mode
“The Soul”— a nuanced responsiveness to complex affective and cognitive information as regards individuality and individuation— present in some humans.	Interstices where data is accumulated, stored and assimilated from the will and ideations into the soul.	“The Will and Ideations” parts of consciousness which contain competitive drives and capacities for raw cognitive functions.

Space Between enables the soul to purify “will and ideations,” and will and ideations develop and purify the soul (or potential soul) by granting empirical experience of both world and earth, objects-in-time.

Formal Rigor and Invention (from the Purification Chain) in relation to the soul

Primary Mode

Formal Rigor—

how the soul relates to different levels and forms of “history”— familial, national, sexual, cultural or otherwise— and how these situate the soul in time and space, present and future.

(Space Between)

Where history and the contemporary purify each other in appreciation of the human soul’s unchanging “substance,” the permanent durability of its interrogations and their linguistic nuances. Language as agent of “soul” in Space Between.

Secondary Mode

Invention— the soul’s specific circumstances and the unique configurations around it which necessitate “inventive” self-conceptions, oriented around the contemporary.